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UNITY

"HE HATH MADE OF ONE ALL NATIONS OF MEN."

VOLUME L. CHICAGO, OCTOBER 30, 1902. NUMBER 9

THE POOR VOTER ON ELECTION DAY.

The proudest now is but my peer,
  The highest not more high;
Today of all the weary year,
  A king of men am I.
Today alike are great and small,
  The nameless and the known;
My palace is the people's hall,
  The ballot box my throne!

Who serves today upon the list
  Beside the served shall stand;
Alike the brown and wrinkled fist,
  The gloved and dainty hand!
The rich is level with the poor,
  The weak is strong today;
The sleekest broadcloth counts no more
  Than homespun frock of gray.

Today let pomp and vain pretence
  My stubborn right abide;
I set a plain man's common sense
  Against the pedant's pride.
Today shall simple manhood try
  The strength of gold and land;
The wide world has not wealth to buy
  The power in my right hand!

While there's a grief to seek redress,
  Or balance to adjust,
There weighs our living manhood less
  Than Mammon's vilest dust,—
While there's a right to need my vote,
  A wrong to sweep away,
Up! clouted knee and ragged coat!
  A man's a man today.

—JOHN G. WHITTIER.

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Unity Publishing Company, 3939 Langley Avenue, Chicago.

THE CONGRESS OF RELIGION.

Sunday Night Meetings for Chicago and Vicinity.

The officers of the above organization are arranging for a series of

SUNDAY EVENING MEETINGS,

To be held in such churches in Chicago and its suburbs, within reach of afternoon trains, as are willing to co-operate.

The aim will be to consider the ethical and religious problems of the day, and the duties and opportunities of the churches in connection therewith. In the spirit of the Congress, the things held in common will be emphasized. The aim will be not controversy on old lines, but construction on the newer and higher lines of private morals and civic duties.

The co-operation of the following speakers is already secured: Rev. H. W. Thomas, Dr. E. G. Hirsch, Rev. R. A. White, Miss Jane Addams, Rev. R. F. Johonnot, Rev. Vandelia Thomas, Prof. Chas. W. Pearson, Rev. Joseph Stolz, Rev. Tobias Schanfarber, George B. Foster, Professor of Systematic Theology of University of Chicago; Rev. L. Curtis Talmage, Waukegan; Rev. Frederick C. Priest, Rev. Frederick E. Dewhurst, Rabbi E. Schrieber, Rev. N. M. Backus, Rev. W. P. Merrill, Rev. F. E. Hopkins, Rev. Albert Lozenby, Prof. Herbert L. Willett, Wm. M. Salter, Rev. E. L. Ames, and Jenkin Lloyd Jones. Other names will be announced.

The first meeting will be held November 9th, 1902, at the Stewart Avenue Universalist Church, corner of Stewart Avenue and 65th Street, Rev. R. A. White, pastor; speakers, Rev. H. W. Thomas and Dr. E. G. Hirsch.

The second meeting will be held November 16th, at Unity Church, Oak Park, Rev. R. F. Johonnot, pastor; Speakers, Rev. H. W. Thomas, "Public Morality a Common Aim of the Churches;" Jenkin Lloyd Jones, "Extra Church Forces Working for the Higher Morality;" Mr. W. H. Hatch, Superintendent of Schools at Oak Park, "Teaching of Morals in the Public Schools." In addition to the two churches named above, invitations have been received to hold meetings on such nights as can be arranged in the following churches: Congregationalist Church, Waukegan; University Congregationalist Church, South Side; Church of the Redeemer, (Universalist) West Side; Sixth Presbyterian Church, South Side; Pilgrim Congregational Church, Englewood; Third Congregational Church, West Side; Church of the Disciples, Hyde Park; Isaiah Congregation, K. A. M. Congregation, and All Souls Church, South Side.

The co-operation of other churches and ministers is solicited. The local churches assume no expense other than the donation of the room, heat, light, singing, etc. No collection will be taken.

As many copies of this announcement will be furnished free of charge as the local church will care to distribute. Correspondence solicited by

JENKIN LLOYD JONES, General Secretary, 3939 Langley Ave., Chicago.

EXTRACTS FROM LETTERS:

Out of the fifteen letters received up to the time of this writing, in answer to the circular letter sent out late last week, all but one give promise of cordial co-operation. Below are some extracts that show the cordial endorsement of our correspondence:

REV. F. E. HOPKINS, CONGREGATIONAL.—Of course, I want to meet you more than half way. My church is only a few blocks from Dr. R. A. White's. We do not want to encroach, but will be glad to do as seemeth best to you.

PROF. HERBERT L. WILLETT—Shall be very glad indeed to join in any effort to accomplish the purposes you are promoting.

WILLIAM M. SALTER—Shall be glad to co-operate, but Steinway Hall is rented for Sunday evenings.

REV. EDWARD S. AMES, CHURCH OF THE DISCIPLES—Shall be most happy to co-operate with you. * * * Will be glad to arrange a meeting in the near future. Hope to hear from you soon.

L. CURTIS TALMAGE, CONGREGATIONAL, WAUKEGAN—I am heartily in favor of the work indicated. We would indeed like to have a meeting in our church.

REV. FREDERICK C. PRIEST, UNIVERSALIST—The trustees of the Church of the Redeemer unanimously and heartily voted to co-operate.

REV. F. E. DEWHURST, CONGREGATIONALIST—Shall certainly be glad to co-operate. Should like to have a meeting in my church.

RABBI SCHRIEBER—It is a sign of life. I am heart and soul with you in the great work.

REV. W. M. BACHUS, UNITARIAN—Am very wiling indeed to co-operate. Will be glad to have a meeting in our church.

REV. WM. P. MERRILL, PRESBYTERIAN—I would be glad to co-operate in any way possible.

REV. ALBERT LAZENBY, UNITARIAN—Yes, I am at your service for Sunday night meetings. Let me in, by all means.

UNITY

Volume L. THURSDAY, OCTOBER 30, 1902. Number 9

Whatever may be the outcome of the attempt of Rev. G. E. Littlefield, of Haverhill, Mass., to establish his co-operative church, much has been accomplished already by the mere suggestion. The very failure of such attempts at practical brotherhood are "stepping stones of their dead selves upon which men rise to better things."

Albert C. Hopkins, of Overton, S. D., is pushing a quiet campaign of education in the interests of a Columbian Thanksgiving Day. He would make October 21 the Columbus discovery day, the fixed date of a Pan-American Thanksgiving Day. Why not? and do away with the undemocratic and oftentimes cant-laden proclamations of presidents and governors.

Elizabeth Cady Stanton has found rest, in the fulness of years and the great and accumulated wealth of high endeavor. She had a great heart and it was balanced with a wise brain. She lived through opposition into appreciation, turned obloquy into fame. Whatever is best and noblest in the life of this nation carries with it conspicuously the name of Elizabeth Cady Stanton, a born leader, a prophet, a woman whose being transcended sex, a full-grown citizen in the commonwealth of the noble.

One of the wise women of Chicago has said that President Baer has done more to educate the American people by his utterances about the "divine rights of operators, etc., than Carnegie has done with all his libraries." This is a saying that sets one thinking and provokes another suggestion that Carnegie in his recent plea for an united Europe, coupled, perhaps, with the earlier saying that "it is a crime for a man to die rich," has outreached the usefulness of all the libraries he has ever founded.

Henry George, in commenting upon Carroll D. Wright's suggestion that the Decalogue represents the highest solution of the labor problem, says: "Yes, and what of the eighth commandment, 'Thou shalt not steal.' This does not mean merely that thou shalt not steal another's purse, or his house, or his food, or his horse, but also that thou shalt not steal another's opportunity to labor; thou shalt not steal away natural resources from him, resources of nature made by God for all his teachers equally."

The Czar of Russia certainly has an unusual amount of ethical vitality, considering his position. Recently he sent for a high-stepping prince who was lavish with his expenditures, while the peasants on his estate were starving, and ordered him to retire to his estate and treat his people as they ought to be treated. Said his Majesty:

"Look at Leo Tolstoy. See how kind he is to the poor people committed to his charge and shares their burdens with them. Go and do likewise, and when I hear that your estates are flourishing and your peasants happy I shall send for you again."

President Harper, in a recent address at the Union Park Theological Seminary in this city, said that "the presence of a minister in the present day is as much needed at a football game as at the death-bed." The Rev. W. A. Bartlett, of the First Congregationalist Church of this city, took the college president vigorously in hand over this saying. But perhaps Dr. Bartlett did not recognize the possibility of a joke in the words of the president on the Midway. A physician has long since been regarded as a part of the necessary equipment of a football team. The mortality list is already started this year; there has been at least one death recorded and a long list of "serious accidents." Come to think of it, it may be handy to have a minister on the ground.

Professor Pearson, since his release from the routine of the class-room and the theological fetters of the Methodist Church, is devoting himself to the muse with commendable industry as the readers of Unity have had occasion to see. Recently he published in one of our Chicago papers a long poem entitled "Cupid in College," which covers one broadside of a Sunday paper. It is a Byronic approach to the co-education problem. The conclusion of the whole matter is thus stated:

I see the nobler race that will arise
  When men's monastic follies all are gone,
And they shall learn that they can ne'er be wise
  Or good or happy if they live alone;
That each sex still a needed part supplies,
  He gives a stronger, she a finer tone,
And then 'tis only when their voices blend
That earth's best music may to heav'n ascend."

The report of the eighth annual meeting of the Lake Mohonk Conference is before us. The subject was again "International Arbitration.' Mr. and Mrs. Albert K. Smiley were again the hosts of this unique and prophetic gathering. Dr. Trueblood, of Boston, was, as might have been expected, the directing spirit. Dr. Philip Moxom, Augustus H. Strong, of the Rochester Theological Seminary; Miss Carey Thomas, President of Bryn Mawr College; Edwin D. Mead, S. R. Thayer, of Minneapolis; President Birdsall, of Swarthmore College; Dr. Herrick Johnson, of Chicago, are characteristic names from the full program. At least every minister of religion and superintendent of public schools ought to have this report on his table for a while that its message might settle into his mind. It is likely that copies can be obtained by application to Mr. A. K. Smiley, late Mohonk House, Ulster Co., N. Y.

The Art Institute of Chicago is one of the institutions in which the city may well be proud. A bequest of $36,000 has recently been received from Mrs. Maria

S. Scammon, the income of which is to be invested in maintaining lecture courses. A new sculpture hall at a cost of $80,000 is about to be dedicated by a great chrysanthemum show. This, added to the Library Hall and the Fullerton Memorial Hall, gives Chicago three rooms of great architectural beauty. All this is most commendable and a source of joy and pride to the city. But a part of the joy is abated when we remember that the splendid art school of Chicago, which has some 1,500 pupils, is still largely confined to basement rooms that are draughty, oftentimes overheated, and necessarily inadequately ventilated. Let the wealthy men of Chicago not be very proud of what wealth has done for art in Chicago until it has taken the students out of this "black hole of Calcutta" and given these young men and women working rooms such as befit the environments provided for public visitors—not that those things should go undone, but that this also should be added thereto.

Baraboo, Wisconsin, is a town laden with traditions that are inspiring to the friend of liberal things in religion. Here Ichabod Codding, Samuel Longfellow, Fred May Holland and a long line of other clear minds and warm hearts have labored, with humbler powers, but with the same persistency and faithfulness. Rev. A. A. Roberts and his wife belong in this list. And now the good wife, the faithful mother and the uncommissioned missionary of kindliness has won her rest, leaving the faithful husband, two sons and an aged father to rejoice in the great inheritance. Mrs. Roberts' life, measured by its outward equipments, has always been a hard one, but, estimated by its inner endowments, has been wealthy. She sang the young men away from home to suffer and if need be to die on liberty fields. Subsequently, in Kansas, in Dakota, among Indians, with pioneers, wherever she was, she was embodied sunshine, the messenger of the ideal, a living witness to the potency of the good. Early in his ministerial career the present writer found hospitality and shelter in her Baraboo home. She was a young woman then; she is younger now, for she has entered into the perennial youth of the loved and the loving.

The work of the Municipal Voters' League in Chicago during the last six years has become a matter of national fame. By devoting themselves to the study of the personal characters and official records of the members of the city council, present and prospective, they have changed that body from a rollicking band of boodlers who could laugh at the scruples of a righteous minority, into one of the cleanest and most honorable city councils found in America. The Legislative Voters' League, which this year has set itself to the same task in regard to members of the state legislature, at least for Cook county, which means Chicago and its environments, is laying the foundations of a reputation that will be as contagious and wide as that of the Municipal Voters' League. The officers of this Legislative League are the same—President, George E. Cole, and secretary, Hoyt King—as inaugurated the other campaign. They are doing more than any other two men in Chicago today to break down the thrall of party lines, to shame honorable men out of the dishonorable practice of voting for bad men because they are on that side, going on the principle that a bad republican is better than a good democrat, and vice versa.

It was an occasion of great tenderness as well as great joy that called the senior editor of UNITY to Buda, Ill., last Monday night. The little Union Church, dedicated forty-three years ago, nurtured through all these years by the faithful, high service of Mr. and Mrs. Chester Covell, has been re-arranged, re-decorated and added thereto, until now it has one of the cosiest little auditoriums we know of and the necessary equipments of a modern church, in the way of attractive parlor, kitchen, cloak rooms, etc. The building was re-dedicated on Sunday last, Mr. Seward Baker, the pastor, preaching the sermon, and Chester Covell, the venerable Pastor Emeritus, eighty-five years of age, gave a fitting address. The special program Monday night was arranged as a memorial for Mrs. Covell and the dedication of a beautiful "Covell Memorial Window." Friends came from far and near; letters teeming with love and appreciation for "Aunt Hat" and "Uncle Chester" from Minneapolis, Humboldt, Iowa, Chicago, and many other places. Miss Juniata Stafford sent a touching poem which was read. Mrs. Ford, a sister of the deceased, read the message which Mrs. Covell had read to the company who came to celebrate the seventieth birthday of Chester Covell fifteen years ago, and the senior editor of UNITY made the closing address. It was a beautiful demonstration, as well as a recognition of the mighty work done by these quiet people; the beautiful hospitality that gathered around that little parsonage in a country village; the mighty potency that radiated from that childless mother of multitudes.

The Preachers in Politics.

Chicago has at least one virile pastor in its pulpit. Daniel D. Healy, Republican candidate for Sheriff, sent an unctuous letter to the pastors of Chicago, in which he gives the preachers some pietistic "taffy," and then tells them that any effort in his behalf will be much appreciated "because of its value in the coming election and because it would prove one of the best recommendations of my past efforts."

The Rev. Keene Ryan, pastor of the Garfield Boulevard Presbyterian Church, sent him the following letter in reply, which was given to the press:

"Ah, Mr. Healy, such subtle flattery as is discovered in your letter to the ministry of Chicago will avail you little in your battle for the office you seek. The clergy of this great city and county are not so easily deceived by such fawning bunkum.

"The ministry is awakening, after its thousands of years of slumber, to a realization of the fact that its whole duty has not been performed to God and man alike by a thirty-minute sermon on theological themes delivered once a week.

"All over this great land of ours, in cities and towns, they are ceasing to preach men into heaven, but are preaching heaven into men; ceasing forever to attempt to preach men out of hell fire and damnation and are successfully preaching hell fire and damnation out of men.

"They are turning their tremndous thoughts, prayers and

attention to 'civic purity' and 'national righteousness' and the answering concern of the politicians like Mr. Healy to secure their influence and good will proves beyond the peradventure of a doubt that they are not laboring.

"If there is a place on earth where national issues and municipal problems should be discussed, it certainly is in the pulpit. If there is any class of professional men on earth who should be interested in the welfare of the people and should prove themselves the watchdogs of the nation, it is the clergy.

"The problem of empty pews facing most ministers in the city of Chicago will be solved the moment they become practical instead of theoretical and take an enthusiastic interest in all that concerns the purity and good government of this great dim, dark, vast, politician-cursed city.

"Mr. Healy says in his letter to the clergy: 'The pastor has much to do with molding the opinion and belief of the members of the congregation, and therefore, if he favors a candidate for public office, and takes an active interest in him, it is safe to say that many of the members of the congregation will do likewise.'

"Very good, Mr. Healy; would to God that every minister in the city of Chicago would devote every moment of his spare time from now until the day of election in publicly discussing the issues of this important campaign and denouncing every evil man and every pernicious and injurious policy involved. But they won't, and they don't. Your fulsome flattery is a splendid tribute, but it is not true.

"If for the next two Sundays between now and election day every minister in Chicago would find occasion to preach a sermon to his congregation on 'The Internal and Eternal Policy of the American' and take for the theme of his discussion 'Public Ownership of Public Franchises, Destruction of Criminal Trusts, a Graduated Income Tax, Election of Senators by the People, and National, State and Municipal Improvement of the Public School System,' more good would be accomplished for the alleviation of the evils that are afflicting the people than ten hundred thousand sermons in as many years on the themes that are ordinarily discussed.

"But they don't, and they won't; and herein lies the one serious defect of the profession that time alone will overcome. A hundred years from now, perhaps, when the ministry has outgrown its present timidity, and awakened to a realization of its civic as well as its ecclesiastical duty, politicians can address a letter like this of Mr. Healy's to the ministry in sincerity and in truth. But not now, Mr. Healy, not now."

Recent Events in the Educational World.

Some interesting events have recently transpired in the educational world in which UNITY readers have a lively interest.

The installation as presidents of Woodrow Wilson at Princeton, of Edmund James at the Northwestern University near Chicago, and of Franklin Southworth as president of the Meadville Theological School are events of far-reaching influence. Each of these installations was attended with fitting ceremony and they arouse high expectations on the part of the friends of these institutions.

It may seem a little incongruous to associate so small and highly specialized an institution as the Meadville Theological School with these Universities of large scope and international reputation; but in view of the almost universal decadence of interest in and oftentimes of attendance upon the theological schools of our land, of all denominations, Mr. Southworth may be confronted by a task as difficult and perhaps an opportunity as great as the men who assume the direction of universities whose development is already carried on to such a high state of efficiency and public approval.

Another event less gratifying to this paper is the apparent settlement for the time being of the much agitated question of the segregation of the sexes in the junior college of the University of Chicago by the vote of the board of trustees, 13 to 3, in favor of the so-called "Harper plan." To this discussion UNITY has given generous space and some of its editors much time and interest in other ways. This so-called "settlement" of the question was scarcely a surprise to any one. What Dr. Harper undertakes he generally carries through. It was known from the first that he had secured a practical unanimity among the business men who constitute his board of trustees. These business men have proven themselves from the start submissive followers of the president's judgment and lead. How submissive they have been in this direction is shown by the fact that after the vote had been taken endorsing the radical change, then they requested the president to prepare a statement setting forth "what the proposition does and does not involve, considering it historically from the view point of administration, financially, architecturally, socially, pedagogically, and in its relation to the charter of the university, to other institutions and the general public." These are just the questions which the friends of co-education and those who have been content with the present status of the institution have been asking, but no answer was given. Now it looks as though the Board of Trustees themselves have been "buying a pig in a poke." The friends of this startling innovation have often complained that they have been misunderstood and misrepresented. It would now seem that they do not themselves, at least so far as the Board of Trustees is concerned, quite understand themselves or know what they represent. It is understood that President Harper is already in New York in conference with the money sources. This "experiment" would not be so serious if it could be kept for a while in its experimental stage. But, unfortunately, it means the investment of millions of dollars, the erection of stone walls that ought to stand for centuries before the "experiment" can be tried. And it now transpires that the experiment is not so unique as it has been claimed to be, for it is really but a copying of an experiment instituted by Colby University in Maine, when Prof. Albion Small was president, some dozen or more years ago. The result there is reported to be quite contrary to the expectations of the advocates of the change here, viz., a still greater increase in percentage of girls and the attendant diminution of young men at the institution.

We deplore the vote of the trustees, not so much on account of any direct harm done in or for the University itself, though we deem that serious, but on account of its indirect influence upon progressive education and the inconsiderate tampering with the noble trusts and traditions imposed upon the institution by the dead. If this juggling with the words of the charter, as taken in the plain and obvious sense, making "co-education" mean something that is called "co-ordinate education," goes unrebuked and unchallenged, it may well be regarded as an ominous sign of ethical disintegration at the vital centers of society. We hope still that in the interest of the integrity of language, singleness of aim, the honorable administration of public trust, and the unimpeded progress of the better education in America that further developments will show that the trustees are fully alive to these dangers.

In common with the friends of education all over the world, we watch the further developments of a question that is far from being settled as yet. The

great questions of ethics and of human development are never "settled" until they are settled right. They are settled only when they are settled in accordance with the laws of the Eternal and the movements that parallel the mighty trend of things.

The Hibbert Journal.

Since the last issue of the *New World* in December, 1900, there has been no serious theological review in the English language that could quite take its place. For various reasons the *American Journal of Theology,* though it has distinct merits, does not cover the same field. It was therefore with especial pleasure that the announcement was received some months ago that the Hibbert Trustees in England were contemplating the establishment of a journal that would in great measure compensate for the loss of the ever-to-be-regretted *New World.* As the projectors of the familiar Hibbert lectures upon comparative religion, the Hibbert Trustees could safely be expected to produce a review broad in scope and fair in spirit, while representative of the best in present day thought and scholarship.

The first number of the new *Hibbert Journal,* published in England October 1st and recently received, goes far to justify our previous hopes. It is a magazine of 208 pages, printed with large, clear type on fine paper, and bound in an attractive green cover. The editor is Rev. L. P. Jacks, M. A., minister of the Unitarian Church in Birmingham, England. The sub-editor is G. Dawes Hicks, M. A., and there is an editorial board, upon which appear such names as Canon Cheyne, Principal Drummond, Professor Percy Gardner, Rev. John Watson (Ian Maclaren), and others for England, and Professor W. W. Fenn, of Harvard, and Professor G. H. Howison, of California, for America. Of the first number 130 pages are given to articles and the remaining 80 pages to book reviews. Professor Percy Gardner writes of "The Basis of Christian Doctrine," showing how much more the historical and psychological elements are being considered today than of old. Professor Josiah Royce discusses "The Concept of the Infinite." "The Outstanding Controversy Between Science and Faith" is ably presented by Principal Sir Oliver Lodge, who points out the elements not yet reconciled in the religious and the scientific conceptions of the universe. Rev. Stopford A. Brooke writes in his inimitable way of "Matthew Arnold;" there are two articles on Biblical subjects, by Principal Drummond, of Manchester College, and F. C. Conybeare, M. A.; and the articles close with a discussion of "Catastrophes and the Moral Order," having special reference to the disasters in Martinique, and participated in by Professor Howison, Rev. R. A. Armstrong and Rev. R. F. Horton. Among the book reviews such important books as Royce's "The World and the Individual," Kidd's "The Principles of Western Civilization," Fairbairn's "The Philosophy of the Christian Religion," James' "The Varieties of Religious Experience" and the third volume of the new "Encyclopædia Biblica" are discussed by competent reviewers.

The spirit of the "editorial," in which the *Hibbert Journal* is introduced to the public is so fully in accord with the aims which UNITY in its own way seeks to attain that we should be glad to transcribe it entire. But a few extracts must suffice to show the general tone.

"The differences of opinion existing in regard to matters religious, theological and philosophical are recognized by the editors of the *Hibbert Journal* in the spirit in which any natural phenomena would be regarded. As editors of this journal it is not for us to deplore these differences nor to take measures for their reconciliation. We shall judge of opinions by the seriousness with which they are held and the fairness and ability with which they are maintained. Among extant varieties of religious thought none is selected by us as the type to which the rest should conform. . . . In a department where such experiments have hitherto been rare we propose to practice the doctrine of the 'open door,' believing that the co-presence of varied inmates under one literary roof, while weakening the individuality of none, may strengthen the deeper brotherhood of all. Further, we are of opinion that truth is to be found not in the conclusions to which any single line of thought may lead, but in the totality of conclusions to which all lines have led, and are still leading, the instructed reason of men. Though separate members of this totality may appear discordant as between themselves, we imagine that in the vast combination they become elements of some final harmony. . . .

"It is the object of the *Hibbert Journal* to offer to religious thought a genuinely open field. From this the inference might be drawn that within the large area indicated by its title—Religion, Theology and Philosophy—the *Hibbert Journal* stands for nothing in particular. Our position would thus be defined in purely negative terms. But the following considerations will show, we trust, that the aim of the journal is positive. (1) It will be admitted that, amid all varieties of religious *opinion,* the goal of religious *aspiration* is One. The thoughts of men, though separated at the beginning and on their own level by every degree of intellectual difference, have yet a common End, raised by infinity above all human levels, to which, as to a focal point, they inevitably converge. Thus in the last analysis we reach a principle which gives an inner unity to reverent minds. This inner unity the *Hibbert Journal* will seek to represent. (2) As between those who shun inquiry on the ground that the form of religious thought is already fixed in human language, and those again who see in theology a process akin to evolution in nature, the sympathies of the journal are frankly with the latter. For "advanced" thought we have no special affinity, but thought which advances it is our mission to represent. In the mode of conducting this journal the implication will be that movement, in accordance with intellectual law, betokens health and vitality in religion. At the same time we are on our guard against defining the direction such movement ought to take—whether as a return to old positions or as a departure for new. Carefully avoiding the pre-judgment of that ques-

tion, our aim must be to reflect the movement of religious thought in its continual approach to firmer ground. (3) The movement of thought aforesaid is promoted by the conflict of forces within itself. Accepting this principle we shall allow the journal to exhibit the clash of contrary opinions. No attempt will here be made to select the views of concordant minds. Rather will controversy be welcomed, our belief being that the encounter of opposites kindles the spark of truth. We are well aware of the danger the conflict of opinion runs from some of its emotional accompaniments. But these are no necessary part of itself; and when avoided, as they will be here, the end of controversy is not darkness but light. We stand, then, for three positive truths—that the goal of thought is one; that thought, striving to reach the goal, must forever move; that, in the conflict of opinion, the movement is furthered by which the many may approach the one."

With these purposes in mind, we may expect that the promise of this rich first number will be fulfilled by the editors in the numbers that follow. The space given to American contributors and books indicates that theological thought on this side of the Atlantic will be generously represented, while we may look in future numbers for contributions from Continental European scholars and thinkers. The review is one that no thoughtful minister or student of religion can afford to do without. We wish for it a long-continued career of usefulness as a representative of the religion that is above sect and the learning that seeks only to establish the truth. The publishers are Williams & Norgate, New York, and the subscription price is $2.50 annually. R. W. B.

THE PULPIT.

The Statesman vs. the Politician; or, Extra-Partisan Problems in Politics.

DEDICATED TO THE STUDY CLASS IN IDEAL POLITICS.

A SERMON BY JENKIN LLOYD JONES, DELIVERED IN ALL SOULS CHURCH, CHICAGO, OCTOBER 19, 1902.

No man can serve two masters; ye cannot serve God and mammon. —*Jesus.*

Political economy can furnish sound laws of national life and work only when it respects the dignity and moral destiny of men. —*John Ruskin.*

I need spend no time in distinguishing between the statesman and the politician. Common usage, public intelligence, the rarity of the one and the frequency of the other have fixed the meaning of these terms very clearly in the public mind. Secretary Shaw the other day, in an address in Boston, said that the difference between the politician and the statesman was that "one was looking for a situation while the other was looking for work." Lowell said the politician found his way through the dark by the use of a lantern which he borrowed; the statesman guided himself by the stars.

The politician is a craftsman; the statesman is a philosopher. The politician is a hustler; the statesman is a student. Politics to the politician is a trade; to the statesman it is an art and science as well. The politician is self-centered. He asks, "What is there in it for me?" The next election is ever in his mind. The statesman forgets self in the consciousness of a nation to serve and to save. To him the interests of the state are ever paramount to those of his own, of his family or his party. The politician has a party; the statesman has a nation. The politician is a "mixer;" he seeks the crowd; he "pulls wires;" he "lays pipes;" he "handles the ropes;" he "gets in with the bhoys" and calls them all by their first names, if possible by a nick-name; he "works his friends;" he "bargains for votes;" he "button-holes;" he deals in "pulls" and "promises;" he "takes care of his friends;" he heads the processions, but he never leads. The statesman seeks seclusion; courts the wise; takes counsel of the prophets; respects the individual man more than the crowd; he works with men and treats them as such, he himself being a gentleman; he prefers defeat to the sacrifice of principles; is a friend of minorities and distrusts majorities; he works on long lines; is content with slow gains if they but be in the right direction; he is anxious to profit by the experiences of the past, but labors ever to enlarge upon the same.

But further characterization is unnecessary. We are all familiar with the one and are ever looking for the other. We hurrah for the spell-binding phrases of the politician; we dance to his fiddling; we march to his command; we vote at his bidding for one or all of the following three reasons: (1) Because he is better than the other fellow, anyhow; (2) because he stands for the right principle, even though it be in the wrong way and for the wrong motive; (3) because these things are inevitable in politics—there is no other way. "They all do it" and "you're another."

While, on the other hand, we sit at the feet of the statesman; we treasure his utterances; we put his books on our shelves, his portrait on our walls. Mothers teach their babies to lisp his name and fathers reverently lead their little ones to revere his memory and to do homage at his tomb.

One more and last parallel. The politician is much in evidence before election; we give him passing recognition at the polls. The statesman is in evidence after election and we dream of the day when his wisdom and his disinterestedness will triumph at the polls and his leadership will be confessed by the masses.

My subject is timely; it is a good time to discuss extra-partisan problems in politics; it is an auspicious hour for statesmanship. Let us begin this morning where we left off last Sunday. The horrible cloud that overhung us a week ago is lifted; daylight has broken through the murky darkness; statesmanship has triumphed over politics; the people's rights have over-ridden the arrogant conceits of capital and the hot passions of labor.

I said last Sunday that morally the President of the United States occupied the most august position on the globe. I ventured the statement because he is the chosen and not the inherited representative of a mighty nation. To-day the world recognizes the fact that he has proven worthy the trust implied; he has been equal to the august position. He has ventured to do what I suspect no President or crowned head ever tried to do before on so large a scale and in so critical a situation. And, what is better, he has triumphed in what he undertook. He has interposed his personality between the two great combatants which are lined up for the great twentieth century battle. Not the battle between capital and labor, for that has been on a long time, but the battle between organized capital and organized labor. The battle lines encircle the globe.

The great Armagedon fight of the Apocalypse is on and the President of the United States, forgetting Republican and Democrat, has interposed in the name of the people, who include rich and poor, Republican and Democrat, and for the nonce has lifted the strife out of partisanship and class distinctions into the realm of statesmanship, in the name and interest of humanity. In the wisdom and the tenderness of this triumph it is easy to consider non-partisan politics.

There have been other lesser, but still significant preparations going on nearer at home. The utterly disreputable administration of public trusts by those who represent the great commonwealth of Illinois, the shameful marketing of the rights, the honor and the lives of the dependent wards of the state of Illinois by the political hucksters who are in office. This has made our state institutions a national scandal among the students of charity and the experts of reform.

Again, this year we have seen the utter rout of the better elements in both parties in our own Cook county politics. So far as the two great parties are concerned, at the coming election it is a question as to whether the most honorable voter will march to the pipings of a "Billy" or a "Bobby."

I take it as a sign of growing sanity, a most significant handwriting on the wall, this alleged apathy of the voter and his indifference to registration to-day. The good citizen is sick of playing at voting on election day, where at best his own judgment is limited to a choice of evils. This alleged "apathy" that is the alarm of the politician was well represented by the cartoon in one of our papers last week. It represented the apathetic voter climbing a tree to escape the pack of hungry wolves and savage dogs that were snarling at him on the ground. Every believer in non-partisan politics, every friend of statesmanship in the city, county, state or nation this fall must rejoice over the empty "barrels" of which the campaign committees complain. Even the sure 5 per cent party tax of the office holder and the "generous" contributions of the henchmen are failing the bosses because the presence of the civic prophet, the statesman, is being felt, though unseen. His presence is evidenced simply by a modification of the climate, a suffusion of warmth and light, a suggestion of spring, such as took place in Hades when the Christ went down below to see what he could do for the damned, as described in Stephen Phillips' powerful poem.

From this vantage ground, then, let us discuss some of the pressing problems that now confront the statesman, all of which are extra-partisan, primarily they are problems of ethics and not of economics; not perplexities of administration, but the high issues of progress.

The first great problem is the one implied in our text and already stated—how to de-partisanize the judgments and conscience of these United States; how to break the rule of the "b'hoys" and usher in the regime of men; how to dethrone the boss and install the leader; how to suppress the spellbinder and give the teacher, the philosopher, the prophet, his rightful place.

This problem is not hopeless. The only hopeless element in it is the spiritless good man who is without hope and consequently without energy in this struggle. The days of the caucus, in local affairs, at least, are numbered; the "primary" has got to go. In all municipal and legislative offices, at least, nomination by petition and petition only, will give good men a chance to ask for the representatives that will represent them. And the bad man, of course, will have the same right of backing those of their own ilk. And when that comes personal preference will have its full play. Where the voter is confronted at election day, not with the doleful choice between two candidates, neither of whom he likes, but faces the confusion, if need be, of a dozen different candidates—the more the better—then he will have to take his head and his conscience with him to the polls and not simply his memory that decides between "Tom" this and "Jack" that.

Along with the "nomination by petition" comes the initiative and the referendum, against which the only argument of any moment that is urged is that the people are not up to it; that the voter will not care for it—all of which is a passing argument. Chicago has already shown that its voters are equal to this next thing in the statesmanship of democracy; that they will exercise the right when it is given them; that they now have a few convictions upon which they are ready to vote. It is the referendum ballot that is the most important ballot to be cast in the November elections; the one that makes the privilege of the ballot-box a precious one to the patriotic citizen this fall.

I recognize the social law that necessitates the economic value of parties. No sane man denies the legitimacy of such combinations and the enthusiasm thus engendered, but parties must exist for principles and represent real issues rather than be the mask for personalities, the strategic grounds for the selfish and the traditions of dead issues. How artificial are the distinctions now between the two great parties must be apparent to any intelligent reader of the newspaper even. There is not a single question before the American people to-day—the old questions of negro suffrage in the South and the tariff question—as well as the new questions of militarism, imperialism, trusts and taxation, that does not cut across all the old party lines and traditions. There are "Protection Democrats" and "Anti-Imperialist Republicans;" there are free-trade and limited suffrage Republicans, while there are Democrats who contend for the constitutional right of the colored man at the polls, for the nationalization of the coal mines and government ownership of public utilities. The meaninglessness of political lines to-day is illustrated by the fact that in Wisconsin the Republicans are leading valiant battle against the tyranny of the caucus and the reign of the boss and for the reform of the taxation laws, while in Ohio the tables are turned and Democracy has taken up the rallying cries of progressive sociology and advanced economics. The Republicans are doing in the Buckeye state what the Democrats are doing in the Badger state—fighting to keep up the old fences, making war on personalities and drawing their inspirations from the uncounted dollars in the unconfessed barrels of those who are in politics for what it will bring.

I have already suggested the second problem in non-partisan politics—the far-reaching and, so far as existing laws and customs are concerned, revolutionary problem of taxation. Our existing tax rolls groan under a burden of iniquity—they are black with indictable crimes. Every statesman knows that the burdens of government are not justly distributed. Corporate property was unknown when the constitution of the United States was framed. There was not a dollar of such property in the nation; the thing did not then exist. And now the burden of the wealth of the nation is represented by such property. And every statesman knows that the great bulk of that property has thus far evaded its just proportion of taxation and the representa-

tives thereof, however high their pretensions may be for morality or for religion, are willing partners to this evasion. Such evasions of the law of equity and sometimes the statutes of the state, would land them behind prison bars if these dishonesties were represented by counted coppers instead of counted gold. Taxation is one of the fundamental problems in statecraft to-day, and it is a non-partisan problem; it can never be solved until wise men and just will lay hold of it, regardless of party and independent of campaign committees.

The third great non-partisan problem is that of labor. There is no need of amplification here after all said and felt on this question in these last painful and ever darkening months. Organized labor can no longer be considered as some lawless dash of anarchy or passing freak of socialism. The "cause of the toiler" is not some sentimental cry of the professional philanthropist and reformer, but it is a great economic fact that has come to stay. It is, as I tried to show last Sunday, the next step in evolution. It must be reckoned with. Corporate capital has created corporate labor; both are in the world to stay, and the proper adjustment of these forces, the adequate protection of their respective rights, the prompt and conclusive settlements of their disputes create an imperative demand for new and more adequate legislation. This represents one of the besetting problems of the statesman—the consideration of which is prolonged only at the peril of the peace and prosperity of our nation, and this is emphatically a non-partisan problem. Let the tongue be paralyzed and the hand be withered that would try to manipulate these great forces for partisan uses and political preferment. Here is the domain of the angel of statesmanship; let the fool politician keep out.

In the fourth place, education calls for a re-consideration, a re-arrangement. Last Friday President Eliot, of Harvard University, before a body of teachers at New Haven, Conn., arraigned our public school system in words that would be considered sensational and extravagant had they been spoken by a man less guarded in his expression and less qualified to speak. As evidence of the inadequacy of our system of education he adduces the labor strikes, the gambling, the drinking, low theaters, riots, lynching and yellow journalism. To my mind the only unwarranted words in this arraignment are those that imply that the defects are traceable to our public schools. In all fairness, the president of Harvard has no right to shirk the responsibility for a share of this inadequacy. Our colleges and universities, those under private and sectarian management, as well as, if not more than, state institutions, must be held culpable in this direction. They furnish their full quota of drinking, sporting, gambling men; their graduates are found among the stock-jobbers, the dealers in wind-and-water wealth and doing their share in exploiting the most yellow of yellow journals. Our educational system as a whole is proving inadequate, and the new sociology enables us to put our finger on the sources of difficulty, the root of the evil.

As I tried to show two weeks from to-day, the mere training of the intellect, even when re-enforced by the dexterity of the fingers, is not adequate preparation for citizenship, because it is no adequate guarantee of manhood. The affections, the conscience, the moral nature are capable of education and must needs be reckoned with in any course of training that makes high citizenship.

The question of education, in the United States at least, is ultimately a question of statesmanship. All experience shows that education must become more and more the gift of the state because it is its bulwark. The labor unions of America are doing wisely in calling out their membership from the militia organizations of the land, if they will only remand the same young men into the schoolroom and other training grounds of manhood. The bayonet is no adequate defense; the spelling book is more efficient. The problem of statesmanship to-day is to so reconstruct our schools and so adequately support them that they will become centers of moral power; that they will augment the ethical forces of the land; so that our public schools will become the joy as well as the necessity, not only of the poor child, but of all children. In the democracy that is to come, that ideal commonwealth, private schools will exist chiefly for the defective; and private universities, the fees of which are practically prohibitive to many who would make best use of them, will be as rare and as little patronized and as remotely related to the public weal as are private parks, private galleries and private cars on public railways. The question not of the higher, but of the better education is the quest of statesmanship; and it is a non-partisan problem in American politics to-day.

Here are problems enough for to-day—problems the very magnitude and fundamental character of which ought to inspire us to highest citizenship. Let me try to re-state them more briefly:

How to scrape the political barnacles from the ship of state; how to make the favored bear their share of the burdens of taxation; how to give labor its just place as a factor in national prosperity, as an element in progress; and how to so shape our schools that they will be equal to the high task of eliminating ignorance, assimilating the foreigner, exposing shoddy in cloth and in character, bringing the vulgarity of riches into condemnation, as well as inspiring in the poor that control and sobriety that are essential to character. These are the great questions in politics to-day.

New issues all of them; new issues none of them. They are the old-new questions of time. They have engaged the true statesman always; they have inspired the great dreamers of all times. The only politics that last are dream politics. The world never tires of the vision of the masters, to realize which it has been the painful, though inspiring, task of the centuries.

Plato, the great master mind of Greece, three hundred and fifty years before the coming of the Nazarene, wrestled with these questions, and his great genius reached its masterpiece in his "Republic," a dream commonwealth, the aim of which was the establishment of justice on the earth, the rule of which was to be in the hands of an aristocracy of character, into which peerage there was easy access on the part of the worthy from the strata below, and out of which there was prompt egress on the part of the degenerate sons of fortune. Education was to be a corner stone of this republic, and music, the science of harmony, the law of rhythm, the art of proportion, was to be the keynote of its education.

Seven hundred and seventy-seven (777) years after that, 427 A. D., Augustine, the Bishop of Hippo, in Africa, laid hold of Plato's dream and adapted it to his Christian faith. He constructed his "Civitate Dei," his "City of God." This was to be a "city for men," not built on self-aggrandizement, but on the love of God. And this city was to endure. Nothing less than this celestial city on earth can satisfy the law of God or meet the needs of man.

"There we shall rest and see; we shall see and love. We shall love and we shall praise. Behold what shall be in the end without end! For what other thing is our end but to come to that kingdom to which there is no end."

For nearly a thousand years after this no other contribution to literature, as such, has survived the wreck of time. In 1314 the youthful Dante had another dream of a new Roman empire, which he described in his "De Monarchia." He cried for a strong hand who would rule benignly.

Another two hundred years, in 1516, Sir Thomas More, of whom Erasmus said, he was "more pure and white than the whitest snow," dreamed another dream. He gave to the world his "Utopia." It was a dream republic located in the land of Nowhere. In this land the quest was not "How by right or wrong its dominions might be enlarged, but how well and peaceably they might rule that which was already theirs." Unfortunately a recent cold caused the writer to cough at the critical moment when Raphael Hythloday, the mythical Portugese traveler who had sailed with Amerigo Vespuccius, was about to tell where Utopia lay, and when he vanished he carried his secret with him.

But two hundred and seventy-five (275) years after Sir Thomas More gave to the world his clever dream, William Morris caught a glimpse of the land and brought fresh news from Nowhere. In this book of the great English artist-politician, the shortest chapter is the one concerning politics. It is as short as the famous chapter on snakes in Iceland. The guide says: "I will answer your question briefly by saying that we are very well off as to politics—we have none. If you ever make a book out of this conversation, put this in a chapter by itself."

But in this land of William Morris beauty is a daily quest and art illuminates toil. The simplicity of culture has supplanted the vulgar greed of wealth so there is leisure to cultivate the arts and refinement to appreciate them.

Plato, Augustine, Dante, Sir Thomas More and William Morris—five great dreamers; politicians, all of them, in the realm of the ideal. Any ward politician can drive horse and cart through the logic of any one of these five men. Any Chicago alderman, past, present or prospective, can show how impractical these men were; how impossible their schemes; how absurd their propositions; what a fool Plato was, and still these men endure while aldermen pass into oblivion. They have outlasted granite walls and marble columns. Their words are vital to-day; their sentences are vascular. To borrow a figure from Emerson, cut them anywhere and they will bleed. Nay, more, these impossible dreams are being more and more realized century by century, age by age, and where they fail they fail from the imperfections, not the perfections of the ideal; the blemishes and not the beauty of the picture are permanently defeated.

Jowett closes the noble introduction to his great translation of Plato's "Republic" with these words:

"Human life and conduct are affected by ideals in the same way that they are affected by the examples of eminent men. Neither the one nor the other are immediately applicable to practice, but there is a virtue flowing from them which tends to raise individuals above the common routine of society or trade, and to elevate States above the mere interests of commerce or the necessities of self-defense."

Into the fellowship of these five dreamers, to the study of these five dreams, with side glances at other dream communities, one section of the study class of this church is to apply itself this winter. In this study you are all invited to join; in person at our Monday night meetings when possible; absent in your homes and by your own firesides when nothing more is possible. The university will lend us a professor to speak the opening word for each of these dreamers. I may bring the result of our studies in a closing word on each into this Sunday morning pulpit.

Meanwhile let us take courage and recommit ourselves to the ideal. Plato dared dream when Greek civilization was going to wreck about his feet. Augustine's book was written in defiance to the logic of events. The great Roman empire was collapsing before his eyes; the physical, moral and spiritual wreck of the state confronted him. As depressing were the political situations in Italy in the time of Dante, in England in the time of More, and the distractions of modern life which William Morris defied by his cheerful prophecies and far-reaching hopefulness, are upon us to-day.

I meant to discuss some of the re-enforcements that are coming into this struggle, but my time is gone; I must content myself by just naming them.

Woman is slowly but surely coming into civic power. She is growing sick of her baubles and her frills. She is coming into her corporate strength. The college is surely girding itself to its new tasks. Its latest word is "sociology," the twentieth century contribution to religion. Before President Eliot, of Harvard, ever could come to his words of condemnation the better way and the higher aim is already deeply embedded in the hearts and minds of the fathers and mothers and the school teachers, high and low, of our land.

And the church is coming round. The old theological disputations are but last year's birds' nests from which the life, the joy, the song has gone, what remains is a curiosity, a specimen for the museum, a relic of past life. Sectarianism is dead as a missionary force. Even the functionaries who represent the vested rights in the shape of electrotype plates of tracts, printing plants and church debts, apologize for a passing interest in these things. Jew, Pagan and Christian are busy in bringing their gospel down to date, in trying to incarnate their faith, to incorporate their religion.

The kingdom of God on earth now is the quest of religion. The kingdom of God in the life is coming to the test in the church. The kingdom of God now is the demand of the citizen as well as the saint. For this the true devotee must vote as well as pray. Let no one insult the Infinite Justice with a petition that is not a consecration; with a prayer that is not backed with a ballot, whenever a ballot is possible; with the deed, which is more mighty than a ballot, whether a ballot be possible or not.

What can you and I do about it? What is the individual's part in civic and social redemption? This will be our subject next Sunday.

Some Educational Aspects of the Installation at Northwestern.

The ceremonials so lately concluded at Northwestern University have not only served to bring this university prominently into public notice, but seem to point to a not far-distant time when its name shall literally interpret an educational leadership in this section. That President James is a forceful teacher and an able organizer was known in several universities by a large circle of associates. That he senses acutely educational tendencies, and that he advocates the most advanced educational ideas has become apparent from the tenor of his inaugural address. The scientific insight revealed in this survey of the American system of schools—in particular that portion relating to higher education—was both instructive and significant. It is already known that President James contemplates the

completion of the university upon the sides of a graduate and a technological school. With his keen understanding of the peculiar power or deficiency of American education, one may look for an influence creative in kind and national in scope on the side of large administrative reform.

It was to a consideration of certain distinguishing features of American higher education that President James addressed himself. His attitude was one of sympathetic belief and endorsement, even towards certain phases which to say the least are susceptible of far different interpretation. No one will deny, however, the truth of his defense of the American system as such. The foreigner who ignores the existence in this country of any national "system" whatsoever, because education is not here controlled by an imposed governmental or religious supervision and because at first sight no logical interrelated organization is visible, fails of intimate discernment. Below the seemingly chaotic and unorganized conditions of public education—binding without compulsion the vast agglomeration of institutions—is a strong unanimity of aim and ideal, and an active co-operation of elements which constitute in the truest sense a national system of education. To one from the outside to whom this idea is presented for the first time it would seem that education has evolved beyond other phases of American life, just because it is not purveyed through a fixed institutionalism, but is effected by the voluntary association of kindred interests. The surprising harmony with which our state universities and those founded by the church and private citizens work together for the elevation of the type of citizenship denotes a fundamental unity in our national character which no criticism of "composite Americanism" ought to overlook. President James remarked upon the manner in which this tacit national sense has rescued the state universities from undue political control—although the danger is not wholly eliminated from the situation. But certainly the fact that graduates from these schools are not accorded peculiar privileges toward the securing of appointments to public service, etc., indicates the probity of their control. Similarly too our denominational institutions, so far from having any taint of interested propagandism, have been among the chief of socio-educational agents, elevating the scholarship and effecting the liberalization of their respective churches as well as speaking for higher culture abroad. The same principle of freedom has been maintained in the influential group of universities founded by private initiative, in none of which has there ever appeared sufficient of selfish motive to seriously challenge public disapproval. Such oneness of aim, such disinterested co-operation as exist among the educational institutions of America is not to be encountered under any of the hierachical systems of Europe.

As for the two distinguishing characteristics in the matter of form of government—the non-professional board of trustees and the presidency—their office presents a somewhat mingled union of advantages and disadvantages. In the first case it is a trifle startling to consider the delegation of university control, not to faculties or alumni, nor to special appointees of expert knowledge, but to a set of men entirely outside the academic circle, usually business or professional men—frequently not college graduates—whose only connection with educational work is that involved in their duties as trustees. President James attributed to this more secular feature, however, the fact that our institutions are less yoked to class or caste than those of the old world; and that they are more closely in contact with the vital active life about them and more under the influence of public opinion. They have thus gained tremendously in realism and practical value, and have enriched their treasuries, through this channel of public interest, to the extent of making possible our marvelous educational progress of late years. And these positive results, in President James' opinion, far outweigh the difficulties which—in the way of a certain friction—are inevitable in a system of outside control.

Perhaps the evils of this non-expert administrative system appear more among boards of education in the secondary schools, where the authority of the central director is not so fully recognized. But it would be difficult to suggest any more appropriate method of affecting unity, which should at the same time be consistent with our national notions of republicanism.

Of the presidency and the aggregation of duties which its office implies, President James said that the position had become almost an absurd one. No one man can adequately perform all its functions, be successful at once as educational leader, financial agent and practical business manager. His suggestions as to the wisdom of putting the office into commission and dividing its duties among several men witness to his impartial judgment of our educational economy and to the creative interest which he takes in its betterment. In the future development of higher education, neither of these organs—the presidency or the board of trustees—is destined to play so important a part. A better internal adjustment will distribute power and specialize functions, to the end of complete integration.

As for the strenuous competition which our higher institutions have developed in the laudable effort to enlist public interest, this is so far from selfish advertising that it may be called an evangelistic labor in behalf of widespread public culture. It has lead to a species of co-operation, not only among the higher schools, but inclusive of the secondary whose work has thereby been affiliated. It has been an emulation along the highest lines, and it has popularized the universities and increased their attendance in a manner more consistent with American ideas than the compulsory methods of Europe.

The occasion of the installing of a university president has really become an educational conference. Its value in the cheer and good fellowship which express themselves upon the assumption of a new office is second to the important light which is thrown upon educational questions by these intercollegiate symposiums. In the long series of brilliant addresses made by notable university leaders from many states, chief stress was laid upon the need of democracy, and the need of unity in American educative work. The address of President Hyde of Bowdoin, wherein he sought to reconcile the different ideals of education, was a convincing plea for unity of aim. While each institution shall cherish its distinctive ideal—be it the physical, leading to balance and normal functions; the technical, the ability to earn a worthy living; the liberal, instilling a fine culture; the theoretic, disinterested devotion to truth; or the spiritual, the highest moral—each ideal should make such proper concessions to the rights of the other aims that in the end we shall have the perfect working of our educational system and produce the symmetrically educated men. And in many forms the plea was made for the continued bringing of education in America nearer to the people, the fullest acceptance of the democratic pur-

pose, the testing of knowledge in the last resort by the making of it good for something beside itself.

The West, it may truthfully be urged, has particularly followed this motive. President Harper's suggestions that in a number of points western education may be considered more modern, more natural, more practical, more serious even, than education in the East, finds support in many compelling economic and social tendencies in western life. Here more than elsewhere have been liberated elements making for unique industrial and cultural developments. The impetus which the "Northwestern" has received from the events of this week, and the pre-eminently modern and initiative order of mind of its new president will most surely work for a creative advance in western educational progress.

LAURA McADOO-TRIGGS.

THE SUNDAY SCHOOL.

Second Series—A Study of Special Habits.

By W. L. SHELDON, Lecturer of the Ethical Society of St. Louis.

CHAPTER IV.

BEING CONCEITED.

Proverbs or Verses.

"Conceit may puff a man up, but it never props him up."—Ruskin.

"There is more hope of a fool than of him who is wise in his own conceit."—Bible.

"The gosling would lead the geese to grass."—French.

"Self-exaltation is the fool's paradise."

"All is sugar to the vain, even the praise of fools."

"Every man has just so much vanity as he wants understanding."—Pope.

"Everyone thinks he has more than his share of brains."—Italian.

"No man sympathizes with the sorrows of vanity."—Dr. Johnson.

"She that looks too much at herself, looks too little to herself."

Dialogue.

You have heard about certain people "being conceited?" What would it indicate to you if it were said of anybody?

What is the chief characteristic of such persons? "They talk about themselves," you say. Yes, but how much? "Oh," you assert, "a good deal." Then you think that being conceited would mean talking about one's self a good deal?

But suppose a person should keep saying how much he wished he was able to do something, or kept lamenting because he was not strong enough to do it; what if he went on repeatedly saying how much better some one else could do a certain thing, than himself? That would be talking a great deal about one's self, would it not? Would it necessarily suggest self-conceit?

"No, not exactly," you answer; "self-conceit implies talking about one's self in a bragging sort of a way." But what do you mean by bragging?

"Telling how smart we are, or how much we can do," you reply. But is that all there is to such a habit? What if one were to assert how much one could do, but at the same time to admit that some one else could do it a great deal better, would that be bragging? "Not quite the same," you confess.

What would be the difference? "Why," you point out, "bragging would mean trying to show how much smarter we are than other people, boasting about ourselves as being superior to others."

And that is what you have in mind by being conceited, is it, always talking about one's self as being "smarter" than other people, or better than they are? And you call that "bragging?"

You assume, do you, that a person who never talked about himself could not be conceited. Is that it? "No," you add, "for a person could have that trait even if he did not talk about himself."

What would be going on in his mind if he were a conceited person and yet did not talk about himself? "Oh," you say, "he would all the while be thinking to himself how much smarter or better he was than other people."

It is your opinion, is it, that merely thinking to one's self about one's superiority, would imply "being conceited?" I am afraid you are right.

How do you fancy such a person would act, even if he did not talk to others about himself? Would there be any way by which people might know we were conceited, if we were conceited in that way? Could anybody find us out? "You doubt it?" But why? "Because," you insist, "we should keep our thoughts to ourselves; we should not tell of the feelings we have."

Now do you believe you really could do that? Would it be possible for you to feel in that way and not show it by your conduct, even if you said nothing about it?

Take, for instance, two boys or girls, one of them very conceited, and the other not so; how would they act when trying to improve themselves? Which one would be going to others in search for information, or trying to learn from other people? Would it be the conceited one?

"No," you admit, "quite the opposite." But why not? Would he not want to improve himself just the same? "On the contrary," you answer, "he would be thinking that he knew it already, fancying, perhaps, that he could not learn anything from anybody else." Have you ever met with boys or girls who act as if they knew more than their teachers Are they conceited, do you think? "Yes, decidedly," you tell me.

Then which class of persons are most likely to go on improving themselves, those who are very conceited and think they "know it already," or those who are rather doubtful about how much they know and therefore try to learn from others? "You are convinced that the conceited boy or girl would not improve so much?" Yes, I agree with you.

How do you fancy a conceited boy or girl would act in the way of helping others? If he felt that he knew more and was smarter than they were, he would try to help others, would he not, and make them as intelligent as himself, or persuade them that they were his equals; would that not be his way? "By no manner of means!" you exclaim.

You smile at that, I see; but what makes you so positive? Suppose we show ourselves conceited to other people, would they admire us for it? "No, they would dislike us," you tell me.

But can you explain such a feeling? Why should others dislike us if we show self-conceit? "It would be," you point out, "because we should be showing that we had a feeling of contempt for them; we should not be trying to help them when they needed our help." "We should be 'showing off' to them," you add.

But why should people mind our trying to "show off," as you say? "Oh," you answer, "people who do that are tiresome." You think, do you, that we grow tired of people who are all the time talking about themselves? I fear that is true.

And you believe, do you, that people may even show off without talking? That is what you implied when you asserted that a person might be conceited without constantly speaking of himself, was it?

Do you mean to say, for example, that a person who never talks of himself might constantly call attention to himself? "Yes," you insist. How? I ask. He does not cry out to everyone, "Look at me!" "Oh, yes," you answer, "but he acts in that way."

How could a man act that way, if he did not say anything? "Why," you tell me, "he might show it in the way he walks, how he holds his head, in the way he smiles."

By the way, do animals ever show self-conceit? "You are not quite sure?" But did you ever hear of crowing? What does it suggest? Do human beings crow? "In a sense," you admit.

Where do we get that word "crowing?" Why do we say that even people may crow? "Oh, " you tell me, "it is because they call attention to themselves just in the way a rooster does when it crows." Then you think, do you, that a rooster may be conceited?

What other large bird do we often speak of as constantly calling attention to itself, or "strutting" around? "The peacock?"

And how does the peacock show itself conceited? "Why," you explain, "it spreads out its feathers, and makes a great show of itself, acting as if it were asking everybody to look at it." Do you fancy that we, as human beings, ever act like peacocks?

Now as to a *proverb* about self-conceit, one that is two or three thousand years old. Think what it means when I read it to you:

"Seest thou a man wise in his own conceit?
There is more hope of a fool than of him."

What sense is there in that saying? What do you mean when you assert that there is no hope for a man wise in his own conceit, or that you could do more with a fool than with such a man? Does it imply that the man has no hope for himself? "O no," you answer, "he has a great deal of hope for himself. He thinks he is going to do wonderful things." Yes, that may be true.

You assume, do you, that other people are hopeless about him? But why should we feel in that way? What did we say about the desire of the conceited man to improve himself? Did you tell me that he was more or *less* liable to improve than the man who is without this trait of character? "Less so?" Then, you see, do you, why there is little hope for a self-conceited man? He thinks he knows it all, and so will not improve.

Already, therefore, two or three thousand years ago, people knew that even the most stupid person had more chance for improving than the conceited person. The trouble would be that such a person might also be stupid and not know it; or even if he were "smart" at the beginning the stupid men might pass ahead of him by gradually improving. Hence there is a great deal of wisdom in this old proverb.

Points of the Lesson.

I. That conceited people may talk a great deal about themselves.

II. That they may *feel* or *be* very conceited and yet not say it in words.

III. That a conceited person can show it by the way he acts.

IV. That a conceited person is not so liable to improve, because he feels that he knows it already and will not try to learn from others.

V. That a conceited person is not liable to be helpful to others, but rather contemptuous toward them.

VI. That the conceited person resembles the rooster crowing, or the strutting peacock.

Duties.

I. We ought not to talk too much about ourselves.

II. We ought not to think too much about ourselves.

III. We ought not to be offensive to others by showing a sense of our importance.

IV. We ought not to ve vain, lest we stop improving ourselves.

V. We ought not to be conceited, lest we make people laugh at us or despise us.

VI. We ought not to be vain, lest we deceive ourselves and lose our self-respect.

FURTHER SUGGESTIONS TO THE TEACHER.—This lesson will naturally come with the ones on "Pride" and "Humility." Opinions may differ as to the shades of distinction to be drawn between these various virtues and vices. The teacher is certainly not confined to the constructions to be found in these special outlines. The chief consideration will be to impress the fundamental thoughts or sentiments on the young mind, while the *method* may be left to the discretion of the adult.

THE STUDY TABLE.

Religious Faith.*

It is to be regretted that Dr. Everett left no manuscript of the lectures from which this book is compiled; the notes of students have furnished the material for the editor; but he has done his work well and in a concise and clear form has given us in the twelve chapters the main contents of thirty lectures.

Dr. Everett in the introductory chapter finds four different methods of theological study, methods which often blend in part: The dogmatic, the critical, the psychological, the speculative. His own method is to be largely psychological, hence his title. In the next three chapters he asks, What is religion, and reaches as his first definition, "Religion is feeling or essentially feeling."

This, however, is only the first and the most abstract and extensive definition. Something more must be added. Then follows a discussion of Spencer's reconciliation of science and religion and of Schleiermacher's ideas of the basis of religion and a second definition is reached. "Religion is the feeling toward the supernatural." Then follows "the supernatural considered as positive" and "the content of the supernatural," the "Three ideas of the Reason, Truth, Goodness and Beauty," and in the closing chapter a third definition is reached: "Religion is a feeling toward a supernatural presence manifesting itself in truth, goodness and beauty." There is nothing essentially new or startling in this book, but it is a bright and profitable and convincing discussion of one of the greatest of all themes: Religion or religious faith. J. F.

The Ploughing of the Lord.

The ploughing of the Lord is deep,
On ocean or on land;
His furrows cross the mountain steep,
They cross the sea-washed sand.

Wise men and prophets know not how,
But work their Master's will;
The kings and nations drag the plough,
His purpose to fulfill.

They work his will because they must,
On the hillside or on plain;
The clods are broken into dust
And ready for the grain.

Then comes the planting of the Lord,
His kingdom cometh now;
The ocean's deepest depths are stirred,
And all their secrets show.

Where prophets trod his deserts broad,
Where monarchs dragged the plough,
Behold the seed-time of his word;
The sower comes to sow.

—*Edward Everett Hale.*

*The Psychological Elements of Religious Faith, by Charles Carroll Everett, D. D., LL. D., late Bussey professor of theology in Harvard University. Edited by Edward Hale, assistant professor of homiletics in the Divinity School of Harvard University. The Macmillan Company, New York.

THE HOME.

Helps to High Living.

SUN.—Immortality as a guest is sacred, but when it becomes a member of the family, the tie is more vivid.

MON.—Love's low "Come unto me" begins in every place. It makes but one mistake, it tells us it is "rest"—perhaps its toil is rest.

TUES.—The hearts that never lean, must fall. To moan is justified.

WED.—Finding is slow, facilities for losing so frequent, in a world like this, I hold with extreme caution.

THURS.—Action is redemption.

FRI.—Those who lift their hats to nature shall see her, as devout do God.

SAT.—We are all human until we are divine, and to some of us, that is far off, and to some as near as the lady ringing at the door; perhaps *that's* what alarms.

—*From "Emily Dickinson's Letters."*

A Queer Thing.

Oh, trouble is a thing which many people borrow,
And the flight of time gives other folks some sorrow.
And it is a fact, my dear,
Which to me seems very clear,
That *today* will be *yesterday, tomorrow.*

—*Loftus Frizelle in the November St. Nicholas.*

Our Special Brand of Ignorance.

An ornithologist invited an ichthyologist to walk in the woods with him, and the ornithologist said: "I suppose you know that the crow——"

"I know nothing about birds."

"But surely you have heard that the cuckoo——"

"I do not know a hawk from a handsaw, I am sorry to say."

"Yes, but you surely have heard so common a thing as the fact that the swallow never——"

"My friend, I know less than nothing about birds."

They finished their walk, and the ornithologist went home and said to his wife:

"The man with whom I walked today in the woods is woefully ignorant. How can a man go through life with so little knowledge of the things about him?"

The next day the ichthyologist invited the ornithologist to walk along the sea-cliffs with him.

So they walked together, and on the cliffs a doltish fellow was standing.

"Good-morning," they said to him, but he only stared at them, open-mouthed.

"A fool!" cried both.

And the ichthyologist said to the ornithologist: "Of course you know that the blue fish of these waters——"

"I know nothing about fish."

"But surely you have heard that the swordfish——"

"I would not know a cod from a kid, I am sorry to say."

"Yes, but you surely have heard so common a thing as the fact that a porpoise never——"

"My friend, I know less than nothing about fish."

At this point the ichthyologist was so impressed by his friend's ignorance of common things that he did not mind his steps and fell off the cliffs into the sea, and not knowing how to swim he called to his friend for help.

"Alas, I do not know how to swim," said the ornithologist.

"More of his ignorance," said the ichthyologist as he went down for the second time.

But the dolt had been watching, open-eyed, and he plunged into the sea and swimming out to the ichthyologist he saved him.

Each one of us has his special brand of ignorance.—*Saturday Evening Post.*

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THE FIELD.

"The World is my Country; to do good is my Religion."

CONGRESS OF RELIGION RECEIPTS FOR YEAR ENDING JUNE 1, 1903

Previously acknowledged	$623.30
Miss Mary E. Dewey, Boston, Mass	5.00
Miss Hannah Parker Kimball, Boston, Mass	5.00
Total	$633.30

THE UNITARIAN SUNDAY-SCHOOL SOCIETY.

The annual meeting of the Unitarian Sunday-School Society was held at Worcester, Mass., October 15 and 16. The attendance was large and the enthusiasm strong. Among the speakers were Rev. M. J. Savage, D.D.; President F. C. Southworth, of Meadville; Lieut.-Gov. Bates, Mrs. Kate Gannett Wells, Rev. T. R. Slicer, Mr. T. N. Balliet, Dr. S. A. Eliot and the three past-secretaries, Rev. H. G. Spaulding, Rev. G. F. Piper and Mr. John Kneeland. In the annual report, reviewing not only the past year but seventy-five years, President Horton had this reference:

"The Western Sunday-School Society has merged all its affairs with ours. The once divided is now united, and we believe that the Chicago headquarters will be more serviceable than ever to that part of the country. Let all credit be given to our western friends who inaugurated a new departure some twenty-five years ago. With intelligence and zeal they prepared and published Sunday-school helps that challenged the attention of the denomination. The Unitarian Sunday-School Society is happy to carry upon its descriptive catalogue the titles of these various text-books. They are now brought more completely to the attention of all our Sunday-schools. On the other hand, we have placed at the western headquarters a full supply of our own publications, many of them not well known to our western Sunday-schools. We are pledged to do our best for the middle west in this respect, and we intend to fulfil our promise."

There is a Western Advisory Board composed of the following members: Rev. W. H. Pulsford, Mrs. F. C. Southworth, Miss Eva G. Wanzer, Mr. W. A. Barnes, Mr. B. F. Felix, all of Chicago; Prof. W. H. Carruth, of Kansas University, and Rev. J. H. Crooker, D.D., of Ann Arbor.

The following officers were elected: President, Rev. Edward A. Horton; vice-presidents, Rev. A. M. Lord and Mr. C. A. Murdock; clerk, Miss Louisa P. Parker; treasurer, Mr. Richard C. Humphreys; for directors to serve three years, 1902-1905, Rev. F. J. Gauld, Leominster, Mass.; Rev. W. F. Greenman, Watertown, Mass.; Mr. Frank H. Burt, Newton, Mass.; Rev. H. W. Foote, New Orleans, La.; Mrs. W. P. Winsor, Fairhaven, Mass. In addition to these there are ten other directors already elected whose time has not expired.

An amendment to the by-laws was offered to hold the annual meeting in May, which would then allow the autumn sessions to be held in any part of the country, Chicago or San Francisco. This will be discussed and voted upon at the next annual meeting. The report of the treasurer showed receipts of nearly sixteen thousand dollars ($16,000) during the year, with a balance of eight hundred and fifty dollars ($850) on hand. The invested permanent funds amount to a little over twenty-two thousand dollars ($22,000). There is still great need of more money in order to issue new publications and carry out larger plans. In the annual report was a statement as to the extent of publication at the present time which is rather striking. Since the reopening of the Sunday-schools, September 1, not quite two months ago, the Unitarian Sunday-School Society has issued fourteen thousand five hundred and fifty (14,550) copies of leaflets and books.

E. A. HORTON.

THE ILLINOIS CONFERENCE.

The twenty-eighth annual meeting of the Illinois Conference convened at Streator, October 20 and 21. The Church of "Good Will Toward Men" in Streator is the youngest in our

fraternity, only having been organized in 1892. As its very name indicates, the power which called the society into being was a humanitarian enthusiasm. Jew and Gentile, American and German, Theosophist and Christian Scientist, rich and poor joined hands on the platform of human brotherhood for the good of all. It was therefore only natural that at first the devotion element did not find a very prominent place in the meetings of the new church and that worship was but lightly recognized. But no earnest mind can give itself to the service of man without being led to the worship of God. If it be true, as the apostle says, that no man can love God except he lose his brother, so it is no less true that the true lover of man will grow into the love of God. The Streator Church has doubtless such an experience. From an essentially agnostic position in religion, it has determinately turned and faces now in that direction, in which alone the soul of man may find peace and satisfaction and the moral life highest aspiration. Yes, out of this desire to know more of the infinite source of life, to bring religion into harmony with modern philosophy, to be quickened by a living truth, issued largely the main-thought of the program as embodied in the two platform meetings, both of which took for their general theme: "New Answers and Old Problems." The Conference in form and in spirit completely adapted itself to the needs of the community as expressed in the programme, which was largely the work of the president, Mr. J. E. Williams, an ardent and faithful worker in the Streator Church. As the treatment of this general theme required two evenings the conventional Conference sermon had to be omitted. But those who feared that by this the religious element would be diminished and the Conference become the arena for the performance of intellectual high-jumping and philosophical deep-diving were pleasantly disappointed. I for one certainly never attended a conference which was more truly and more deeply religious than this. Every one of the six addresses treated on the theme mentioned was essentially a great sermon. Each of the speakers indeed took up the subject on its intellectual side, but only to carry it onward and upward into the sphere of moral and spiritual truth. The result was an almost complete satisfaction for mind and soul and a great spiritual uplift.

It will not be possible to refer even briefly to these excellent addresses, but only to give the various subjects in detail.

The session proper opened on Monday afternoon with a happy address of welcome by the pastor of the Church of Good Will, Rev. D. M. Kirkpatrick. After this two notable papers were read, the first one a review of Prof. James' late book, "Varieties of Religious Belief," written by Rev. Robert C. Douthit, Shelbyville, and presented in his absence by Rev. W. M. Backus, of Chicago. The second review was by Rev. E. C. Smith, Hinsdale, on Smyth's "The Place of Death in Evolution." Both reviews were thoroughly and excellently treated and led to an interesting discussion. By the way, this systematic treatment of a few books of note in a Conference has been found a most helpful and stimulating matter and will remain a feature of our Conference. In the evening the church was almost completely filled. The first speaker was Rev. W. M. Backus, Chicago, who gave the "Answer of Liberal Orthodoxy" and answered the question: "Revision of Creeds; can they be made broad enough to contain the spirit of the New Age?" Rev. James V. Blake followed with "The Answer of Sociology." Rev. H. H. Mueller, Bloomington, spoke on "The Answer of Science Evolution and the Gospel of Growth." On Tuesday morning, after the business session, President J. E. Williams gave an inspiring address, which will appear in the Christian Register. Mrs. Nellie Hall Root, Hinsdale, spoke beautifully on "Women's Work in the Church." It is to be hoped that her words of sound advice and inspiration will find a wider circle of hearers. Rev. F. J. Van Hoesen gave a very helpful talk about his way of conducting SS. Sunday-school in Geneseo. The devotional meeting was conducted by Rev. Smith, of Hinsdale, and was fully in accord with the spirit of the Conference. In the afternoon Rev. Charles E. St. John, Boston, gave us the words of eternal life in his address: "The Deepening Life." Rev. F. W. Hawley, the lately elected secretary of the Western Conference, spoke with his well known enthusiasm and catching earnestness on "Why Are We Here?" Mr. O. B. Ryon, a most successful lawyer of Streator and member of the Church of Good Will, read a most stirring paper on "If I Were a Minister." The address was full of excellent points and suggestions and Mr. Ryon's main criticism will hardly be disputed, namely, that our gospel in general lacks emotional force and fails to carry the truth to the heart. A very lively discussion followed. It were a good thing if every Conference would get a man of the type of our Streator friend into its session to get some wholesome advice from the outside. Indeed, this lack of interest from the side of the laymen and laywomen in the work of our Conferences largely accounts for the scholarly but withal dry and lifeless conditon of many Conference meetings. At the final business session which followed the following officers were elected: President, Rev. Robert C. Douthit, Shelbyville; secretary, Rev. George R. Gebauer, Alton; treasurer, Mr. O. B. Ryon, Streator. In the evening "New Answers to Old Problems" were taken up again. The first speaker, Rev. Albert Lazenby, Chicago, gave "The Answer of Christian Science; Its Truth and Its Limitation." Rev. W. C. Colledge, pastor of the People's Church, Aurora, treated on "The Answer of the New Theism; Imminence and Personality." Rev. W. H. Pulsford, Chicago, finally presented "The Answer of Rational Optimism, the Faith of a Free Church."

Altogether this Conference was one of the most successful held in many years in Illinois, and the result is largely due to the wisdom and faithfulness of the president and the religious enthusiasm of the Streator people. The various churches in the state were represented by fourteen ministers and somewhat less than a dozen lay delegates. The place for the next meeting has not yet been decided on.

GEORGE R. GEBAUER,
Secretary of the Conference.

Alton.

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During November (or until 500 copies are ordered), I will send Creeds Outgrown, free for 5 cents postage. Parties ordering are kindly requested to loan or give away their books.

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